

THE
Folly and Wisdom
OF THE
A N C I E N T S:
IN
TVVO LETTERS

Wonderfully Preserved for almost 2000 Years.
Translated out of the Greek Copy, and
Recommended to the Judicious,
to Consider how far the Case there-
in Exprest, may concern our Present
Times, either Prophetically or
Parallel.

BEING
TWO LETTERS of ARTAXERXES that
Great King, as they are Recorded by JOSEPHUS,
in His 11th. Book, and 6th. Chap.

L O N D O N,

Printed for F. Smith, at the Sign of the Elephant and Castle,
Ag- well // without Temple-Bar. 1661.

THE
Folly and Willdom
OF THE
ANCIENTS
IN
TWO LETTERS

Wonderfully Satisfying and Useful
Translated out of the Hebrew Copy, and
Recommended to the Judicious,
to Consider how far the Case there
in Excess, may concern our Nation
Times, either Propriety of
Parallels.

PRINTED
TWO LETTERS OF ARTAXERXES
Great King, as they are Recorded by Josephus,
in His 11th Book, and 1st Chap.

LONDON,
Printed for R. Smith, at the Sign of the Elephant and Castle,
in Whitehall Lane, 1681.

Folly & Wisdome OF THE ANCIENTS:

The First Letter.

ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΤΟΙΣ ΑΡΧΟΤΕΙ ΚΑΙ ΤΟΠΑΡΧΟΥΣ
Rex Magnus his Principes & Locorum Presides

Ordinati sunt, Hæc scribit.

Cum multis impetasset Gentibus, & omni dominaret Orbis
terre, Volui non temeritate potentie elevatus, &c.

*The Great King Writeth these things, to the Princes and Govern-
ors that are under him, throughout the Nations.*



After that I became Lord over many Nations, and had Dominion over the whole World, not lifted up with Presumption of my Authority; but carrying my self alway with Equity and Mildness, I purposed to settle my Subjects continually in a Quiet Life; and making my Kingdom Peaceable, and Open for Passage, to the utmost Coasts; to renew Peace, which is desired of all men.

† ἡ δὲ
 Τερον
 Ἰων βα-
 σιλευς.

Now, when I asked my Counsellors how this might be brought to pass? A man that excelled in Wisdom among us, and was approved for his constant good Will and stedfast Fidelity, and had the honour of the second Place in the Kingdome, Declared unto us, That in all Nations, throughout the World, there was scattered a certain Malicious People, that had Laws contrary to all Nations, and continually Despised the Commandments of Kings, so as the Uniting of our Kingdoms, honourably intended by us, cannot go forward.

Seeing then we understand, that this People alone, is continually in opposition unto all men; Differing in the strange manner of their Laws, and evil affected to our State, working all the mischief they can, that our Kingdom may not be firmly established: Therefore have we Commanded, That all they that are signified in writing unto you, shall All, with their Wives and Children, be utterly destroyed, by the Sword of their Enemies, without all Mercy and Pity, upon the—— Day of the Moneth—— of this present Year; That they who of old, and new also, are malicious, may in one Day, with Violence, go into the Grave, and so ever hereafter, cause our Affairs to be well Setled, and without trouble.



Here

Here followeth part of the Prayer unto God, in behalf
of the People Designed for Slaughter.

Kien, Kien, Baridau's musloegitoe.

O Lord, Lord, the King Almighty, for the whole World
is in thy Power, and if thou hast appointed to save
thy People, there is no man that can gainsay thee; For thou
hast made Heaven and Earth, and all the Wondrous things
under the Heaven. Thou art Lord of all things, and there
is no man can resist thee which art the Lord. Thou knowest
all things. And thou knowest, that it was neither in
Contempt, nor Pride (referring to the first Occasion
of the Cruel Decree) for I could have been content,
with good will, for the Salvation of the People, to
have kissed the Soles of his Feet. † But I did this, that † Him
I might not prefer the Glory of man, above the Glo-^{who stir-}
ry of God, neither will I Worship any but Thee, O ^{red up}
God, neither will I do it in pride. And now, O Lord ^{the K.}
God and King, Spare thy People, for their Eyes are upon ^{to wrath}
us, to bring us to naught, yea they desire to destroy the In-
heritance that hath been Thine from the beginning. Despise
not the Portion Thou hast Delivered for Thine own Self.
Hear my Prayer, and be Merciful unto Thine Inheritance.
Turn our Sorrow into Joy, that we may Live, O Lord, and
Praise Thy Name, and Destroy not the Mouthes of them
that Praise Thee, O Lord.

Soon

Soone after, a Second Letter, in Opposition to the Former Hasty Decree, thus followeth.

Barnard Myles, &c.

The Great King unto the Princes and Governors (over his Dominions) unto all our faithful Subjects, Greeting.

MAny, the more often they are honoured with the great Bounty of their Gracious Princes, the more Proud they are waxen, and endeavour to hurt, not our Subjects onely, but, not being able to bear abundance, do take in hand, to practise also against those that do them good : And take not onely thankfulness away from among men, but also lifted up with the glorious words of lewd persons, that were never good, they think to escape the Justice of God, that seeth all things, and hateth evil. Oftentimes also, fair speeches of those that are put in trust to manage their friends Affairs, have caused many that are in Authority, to be ^{† μετ' οὐ} ^{ωμ' αὐτῶν} ^{αἰδω' οὐ.} partakers of innocent blood, and hath enwrapped them in remediless Calamities : beguiling with the falshood and deceit of their lewd Disposition, the innocency and goodness of Princes. Now ye may see this as we have Declared, not so much by ancient Histories, as ye may if ye search what hath been wickedly done of late, through the Pestilent behaviour of them that are unworthily placed in Authority.

And we must take care for the time to come, that our Kingdom may be quiet and peaceable for all men, both

both by changing our purposes, and always judging things that are evident, with more equal proceeding; for a man—being indeed a Stranger from our—Blood, and far distant from our Goodness, and as a Stranger received of us, had so far forth obtained the Favour that we shew toward every Nation, † as that he was called ^{† om to-} our Father, and was continually Honoured of all men, ^{στειν} as the next person unto the King. But he not bearing ^{ως τι α-} his great Dignity, went about to deprive us of our ^{γρηυε-} Kingdom and Life; having by manyfold and cunning ^{δαινη-} Deceits, sought of us the Destruction, as well of ^{μην Πα-} ~~those~~ ^{της} who saved our Life, and continually procured our good——with the whole Nation of them: For by this meanes he thought, finding us destitute of Friends, to have translated our Kingdom to——others.

But we find, that the People whom this wicked Wretch hath delivered to utter Destruction, † are ^{† κανον} ~~no~~ ^{ιδε} evil doers, but live by most Just Laws; And that they be Children of the Most High, and Most Mighty Living God, who hath ordered the Kingdom both to us and our Progenitors, in the most excellent manner.

Wherefore ye shall do well, not to put in Execution the Letters, sent unto you by that——wicked man.——For he that was the Worker of these things, is Hanged up at the Gates, &c.—God who Ruleth all things, speedily rendering Vengeance unto him according to his Deserts. Therefore ye shall Publish the Copy of this Letter, in all Places, that those—Innocent People may † freely live ^{† ημερα-} after their own Laws: And ye shall ayd them against ^{δαι τοις} all that rise against them, and set upon them. For Al- ^{ειδω} mighty God hath turned to Joy unto them, the Day wherein the chosen People should have Perished. ^{εμης--}

F I N I S.